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Book Reviews

The Priests of Asklepios. A New Method of Dating Athenian Archons. By WILLIAM SCOTT FERGUSON. Berkeley, Cal.: The University Press, repr., 1907.

The reprinting of this scholarly study was made necessary by the loss of the former edition in the great fire at San Francisco. It is, in general, but little changed from the first edition, which appeared in April of 1906. It is therefore not necessary to give a detailed review of the paper as revised. Readers of *Classical Philology* will find an appreciative and thorough criticism of the first edition in Vol. I, pp. 438 ff. of that journal, from the pen of Professor Capps. See also Dr. Kirchner's review in the *Berliner philologische Wochenschrift*, 1906, pp. 980 ff.

The revision embodies several minor suggestions taken from the reviews mentioned above. A few of the datings of the archons have been changed and several new ones added in the table which appears at the beginning of the pamphlet. Dr. Ferguson has contributed some of the new dates, in *Klio* VII. 2. 213 ff. Others have been ascertained by Colin and Roussel in the *Bulletin de correspondance hellénique*, 1906, p. 220, and 1907, pp. 335 ff. This last reference is incorrectly printed in the preface of the present edition.

It may be timely to draw attention to the fundamental character of the work which Mr. Ferguson has done in later Greek history. The firm basis for the dating of the Athenian archons of the third and second centuries, which he laid in his brilliant doctoral dissertation, printed in the *Cornell Studies*, has been strengthened and extended by these recent investigations. He has thereby done the work most essential to the rehabilitation of Athenian history during this period. We await with interest his general presentation of this phase of later Greek history. It will be built upon the foundations of a firm chronology and a wide acquaintance with inscriptional evidence.

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The Rise of the Greek Epic. By GILBERT MURRAY. Oxford: Clarendon Press, 1907. Pp. xi+283. 6s. net.

This thoughtful, helpful book contains ten chapters. About half the material they contain was given in the Gardiner Lane course of lectures at Harvard University in 1907. This fact will, in a measure, account for the splendid literary form in which the work is cast.

It is planned to be the first part of an attempt to study the growth of Greek poetry as a force and the embodiment of a force for the progress of the human

ace. By "progress" the author means the movement toward the attainment of the "chief end of man," which is "to glorify God and enjoy him forever." The idea of *service* is shown to be more deeply rooted in the Greeks than in us. For one of the first requirements of the true poet was, to the Greek mind, that 'he should make men better.'

The purpose of the lectures is, as the title suggests, to show that the Homeric poems are not the inventive work of one man, but the ever-moving tradition of many generations of men. "They are wholes built up out of a great mass of legendary poetry re-treated and re-created by successive poets in successive ages." This the author finds in the additions and expurgations, in the confusion of Mycenaean and Hellenic customs in peace and in war, in the home and in the world abroad, in their changing religious ideals, in their armor, their houses, and, above all, in the changes and misunderstandings of linguistic forms.

After setting Greece in its proper place in its war against "paganism" and its contributions to the progress of mankind, the author takes up the migrations, the traditions, the institutions, and the character of the different civilizations of Greece and shows how the upward striving of the Greek ever made for the betterment of life.

Lecture IV is a bit of Old Testament higher criticism, showing how the Pentateuch grew along three lines from varied traditions of various Semitic peoples. The rest of the lectures aim to show that in the same way the *Iliad* is an age-long growth, a "traditional book," dependent on a living *saga*. As the Old Testament took final form through the expurgations and additions of successive ages, so the *Iliad*. To many of us the parallelism is far from obvious; indeed, the lack of appositeness in that long-drawn comparison failed not to strike the author himself. The books of Moses and Samuel are history—"traditional history," if you please—with a strong religious trend; the books of Homer are poetic fiction, with a larger or smaller historical background. The historical books of the Old Testament cover thousands of years; the *Iliad* covers a little less than fifty days. On that alone the parallel breaks down completely.

The author's treatment of "the historical content of the *Iliad*" is gratifying, even though "history" and "mythology" do come out considerably confused. It remains for future labors to separate, if possible, the blended elements. Mr. Murray seems to see clearly that Agamemnon, Achilles, and Diomedes are gods reduced to heroship, and that, thus reduced, they participate in the making of history—idealized history. Many historical elements are made plain; many are left suggested, but untraced—perhaps untraceable for the present.

The most astonishing conclusion to which the author is brought by his theory of "traditional books" is that the *Odyssey* shows less expurgation and more unity, and, in general, stands nearer to the original "raw material," and must therefore supersede the *Iliad* in point of antiquity!

Professor Murray's treatment of his case is brilliant, but not everywhere convincing; all his intricate network of difficulties is easily accounted for (apart

from certain universally recognized interpolations) by the fact that Homer lived in the middle age between the old and the new, between the end of the Mycenaean period and the real beginnings of Hellenic culture. It is, therefore, only natural that the remembered past should frequently reflect the colors of the actual present. By "Homer" we mean the man or the men or the succession of men who have given us the *Iliad* and *Odyssey*. But of the personal poet, Homer, Mr. Murray leaves but little. There may have been once a man named Homer, he says; but the only thing we know of him is that he did not write the *Iliad* and *Odyssey*. He seems to our author to be an ancestor worshiped by the schools of bards called 'Ομηρίδαι or 'Ομήρου παῖδες—a shadowy eponymous hero, like Ion or Hellen. Into the "Homeric Question" the author has gone, and deeply, of course; but he has not failed to rise with Homer and stand with him upon his high places. When Professor Murray's *History of Ancient Greek Literature* appeared some years ago, we found fault that in a history of literature he should give us upward of fifty pages on the Homeric question and textual criticism of Homer, and scarcely even a hint that in the *Iliad* and *Odyssey* we have the greatest poems that ever sounded on the lips of men. In this book, however, one whole chapter is devoted to the *Iliad* and *Odyssey* as great poems. No one has ever presented more clearly or with finer appreciation the reasons for the transcendent superiority of Homer to all other poets that have ever had a story to tell.

Everywhere the book is delightful, stimulating. Many statements challenge debate, of course; e. g., that Agamemnon was king of Corinth as well as of Mycenae and Argos (p. 31), that the Trojans and Achaeans had the same religion and the same language (p. 47), and that that language was not Greek (p. 39). Many others contain obvious errors; e. g., that Athena is an earth goddess (236); that Apollo is the wolf and the averter of wolves—an early confusion of *luc*, "light," and λύκος. In his discussion of the Homeric house as a house of one room, Mr. Murray seems to forget the one house above all others frequently mentioned in Homer—the house of Odysseus with its αὐλή, its πρόθυρον, its αἶθουσα, its μέγαρον, its λαύρη, its πρόδομος, its ὑπερῶν, its θάλαμοι, θόλος, servants' quarters, and other appurtenances. The palace of Alcinous, too, he condenses into one room—forgetting that our very first glimpse of that castle discloses Nausicaa sleeping in her own chamber apart, with two hand-maidens by her.

But to find much fault with these and other trifling matters would be *velut si egregio inspersos reprehendas corpore naevos*.

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A Short Grammar of the Greek New Testament. By A. T. ROBERTSON. New York: Armstrong, 1908. Pp. xxx + 240. \$1.50.

This book is intended to serve as an elementary grammar for those who are already acquainted with classical Greek and wish a guide to the New Testament